











HE EVER VISITED SACRED TOMB OF HUSAIN AT KARBALA (IRAQ)

The Greatest World Martyr where he lies in peace.

# HUSAIN

## The Greatest World Martyr.

MUHAMMAD ALI AL-HAJ SALMIN

B. Litt., M.S.P. (London)

WITH A FOREWARD.

BY

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

شاه هست حسین شهشاه هست حسین  
وین هست حسین وین پناه هست حسین  
سر واد نه واد دست در دست یزید  
حقا که بنامه لا اله هست حسین

(خواجه معین الدین چشتی اجمیری رح)





# TRANSLATION

“Husain is the King,  
Husain is the king of kings,

Husain is Religion,  
Husain is the Defender of the Faith,

He gave his life,  
And not his hand in the hand of  
Yazeed,

Truly Husain is the founder of  
“La ilaha illal’Lah,”

That is Husain is the upholder of  
“There is no God but Allah.”

**Khwaja Muinuddin Chishti Ajmeri.**





AL-HAJ QASSIM ALI JAIRAZBHOY

(Author of "Fear Allah and Take Your Own Part")

The Great Devotee of Islam to whom this work is Dedicated.

# HUSAIN, THE GREATEST WORLD-MARTYR.

## I DEDICATE

*this book to that distinguished personality, the supreme aim of whose life is to serve the Cause of Islam. He is my brother in Islam—Mr. Qassim Ali Jairazbhoy—the author of "Fear Allah and Take Your Own Part" who takes an extremely keen interest in publication of the Islamic literature. He has conferred several thousand rupees in the noblest name of Allah for publication of the Islamic literature and the Holy Quran with commentary and translation in Gujrati. He is a staunch lover of the Prophet, Muhammad and his family, the Ahlul-Bait.*

*Muhammad Ali Al-Haj Salmin,*  
**BOMBAY.**

*Dated 1st January 1932.*

## BY THE SAME AUTHOR

1. ALI THE CALIPH
2. PHILOSOPHY OF HUSAIN'S MARTYRDOM  
(In Press)
3. THE HOLY PROPHET MUHAMMAD  
THROUGH DIFFERENT LIGHTS (In Press)
4. Translation of Mishkat. The Authentic  
saying of THE HOLY PROPHET MUHAMMAD.  
(In

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### THE HOLY QUR-AN SAYS:

O You who believe ! if you help (the cause of) Allah, He will help you and make firm your feet.

The Holy Quran Chapter 47. 7.

“ And (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish. He will guide them and improve their condition. And cause them to enter the garden which He has made known to them.”

Quran 47 : 4, 5 and 6.

“ And do not speak of those who are slain in Allah's way as dead ; nay, (they are) alive, but you do not perceive.”

Quran 2: 154.



“ And reckon not those who are killed in Allah's way as dead ; nay, they are alive (and) are provided sustenance from their Lord.”

Quran. 3: 168.

“ Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden ; they fight in Allah's way, so they slay and are slain, a promise which is binding on Him in the Torah and the Gospel and the Quran, and who is more faithful to his covenant than Allah ?” .

Al-Quran 9: 3.

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### TRANSLATION.

Bearer of patience and duty, peace be on you,  
 Pure Imam king of the two worlds, peace be on you,  
 The follower in the footsteps of father, peace be on you,  
 Light of the eyes of prophet, peace be on you,  
 Peace of mother. peace be on you.

Saved the religion by bearing cruelties and hardships,  
 You have done such a grand work, my king,  
 That the whole world is still wondering,  
 You are the greatest miracle, my life be sacrificed on you,  
 You are the King of Imams, peace be on you.

Your life became the guiding star of Truth,  
 You saved the religion by sacrificing your life,  
 The horses trampled over your body,  
 You were martyred thirsty at the banks of \*'Farat',  
 Martyr by the dagger of cruelty, and treason, peace be  
 on you.

World failed to show an example like you,  
 Hot sand, wounded body, and parched lips,  
 With prayers to God, and anxiety for Islam.  
 To save which you gave your Life,  
 Friendless, helpless, and lonely; peace be on you.

By the courtesy of 'Islah' Kujhwa  
 ( Bihar )

\*Farat or the Euphrates is the river in Iraq (Mesopotamia) upon which the town of Karbala is situated where Imam Husain was caused to lodge.

﴿ پ ﴾

## ﴿ امام حسین علیہ السلام ﴾

رجیل جاوہ صبر و رضا سلام علیک  
امام پاک شہ و سراسلام علیک  
بہ غرم ثانی مشہ کاکشا سلام علیک  
ضیائے چشم رسول خدا سلام علیک  
سرور خاطر خیر النساء سلام علیک  
بنائے دین رکھی تونے سے کئے ظلم و ستم  
وہ کلام تونے کیا ہے شہا خدا کی قسم  
ہے جسکی وجہ سے حیرت میں آجتک عالم  
تو بدر ذات کرامت فدا ہی تو جانم  
تو صدر بنرم امامت شہا سلام علیک



﴿ ت ﴾

برای راہ یقین رہنما ہوی تیری ذات  
 نبی کے دین کی رکھ لے شہید ہو کہ  
 سہون سی گہورون کے تکرے ہوا بدن ہیہا  
 ذبیح سوختہ جان کنار رو و  
 شہید خنجر جور و جفا سلام علیک

مثال تیری زمانے میں آج تک نہ ہوی  
 وہ ریگ گرم وہ زخمی بدن وہ تش  
 وہ سجدہ دم آخر وہ فکر امت کی  
 بحفظ دین نبی جان نثار فر  
 غریب بنے کس و بنے آشنا سلام علیک

(اصلاح کم جو)

ماہ محرم سنہ ۱۰

ہور پریس بمبئی ۷





AL-HAJ KHWAJA KAMALUDDIN

The world famous Muslim Missionary (Read his foreword  
in the next page).

# FOREWORD.

This beautiful little booklet comes from the able pen of Al-Haj Muhammad Ali Salmin, a well known writer in the Arabic speaking world. He has wielded his pen with facility in the service of Islam through various Arabic journals. His desire is to serve his community by his pen and I hope and wish him every success.

Muslims, like various other sciences and branches of learning, have also cultivated the science of History and Biography ; and in one way I may say they have been the founder of the science. Writing History was not un-known in pre-Islamic days, but the art was dying in the quagmire of fiction. The writers were not the recorders of actualities but they painted their hero according to their own imagination with few facts of his life. They did not depict the hero as he was, but they portrayed him as they wished him to be according to their own likeness and opinion. The Muslims saw the defect and tried to give true picture of the persons they were writing upon. Again, they were not much interested in the life story of their hero and they omitted all such

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things from their narration that could apply to other people as well. They only dwelt on such part of his character that they may act as a moral objective lesson to their readers. The Qur-án in fact taught them this method. This Muslim system of writing History has recently been adopted by European Historians.

With this point in view the Al-Haj has written these pages. Husain's life discloses a unique chapter in the history of the world. He is the first martyr to democracy. The tragedy he met with is too painful to be repeated by me. He did not give his life in claiming the heritage that should have come to him as a descendent of the Prophet, but he fought for the principle which the usurpation of Yazid had violated. Islam has rightly been called the "Father of Democracy." The faith reformed all branches of human activities and brought them on democratic principles. Islam dealt a death blow to the old system of government that believed in Divine rights of certain families. It demolished all barriers of accident and birth and made the rule of the country open to one who could satisfy the demands of the public. In short, Islam taught that a ruler of human destiny should

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be chosen by election and not by succession. The Holy Prophet taught the principle and for four generations his succession followed the same doctrine. But the principle was too high for the people to follow it. Amir Mu'avia made departure from it, and managed to see his own son Yazid as his successor.

The Great martyr, who is the hero of these pages would not pay allegiance to the kingship of Yazid simply because the kingship of the latter was a heresy to Islam. Even at the eve of his death when a handful member of his family were in the teeth of death, he would not bow down to any temptation. He stuck to his principles and gave his life in the interest of democracy.

No tree of reformation developed into fruition without being irrigated by the blood of the martyrs. Islam introduced very many reforms in each department of human activity. It revolutionised all principles of life. And each reformation required a separate sacrifice. To turn the system of monarchial Government into that of democracy was not an easy task. Though the Holy Prophet succeeded in the task yet lust and desire would go against the noble work of the Prophet and some one

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had to give his life against the heresy. Who else than Husain should come forward for the dangerous duty. In the great martyr we find the top specimen of patience, endurance and aloofness from wordly matters. He died with more than 30 wounds on his body. He had no hope of the least success while every promise of facility and comfort was offered to him. I wonder if the historians of the coming days could find exception in his acceding to the wishes of Yazid but he would not do as he could not go against the wishes of his grand father, the Holy Prophet and the will of the Lord, it needed a big sacrifice and he excelled all other mortals of the world in doing so.

It is not a reformation that needs sacrifice but ampleness in prosperity and in every thing that is good needs a sacrifice for its achievement.

There is a beautiful chapter in the Quran the shortest of all chapters which though shortest of all other chapters but pregnant with wonderful precepts to achieve the best of prosperity. It is named *Al-Kausar*. The word Kausar according to all Arabic laxicons means the highest of good and prosperity. It may mean the name of certain stream in heaven, the said stream will be only a

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materialization of what the word means literally. The chapter makes promise of two things. The acquisition of all that is good and the removal of all those who oppose our success. These can be the only objects of life. The word of God guarantees the both but on doing two things, prayers and sacrifices. Prayers as the Qur-án says index two things, doing all that is good and abstinence from all that is evil. Sacrifice means parting with that that we are entitled to possess. The chapter thus teaches us three principles of attaining prosperity.

1. Doing of good action. 2. Eschewing from evil. 3. Giving up of a thing that we may love to possess and we are justified to do so but if higher ends demand our parting with them, it means sacrifice. The Holy Qur-án strongly teaches the same principle when it says that we cannot attain any good unless we part with that that is good. No one can deny the value of life. We may be ready to give every other thing if we could save life when it is in danger. In other words life is the thing which we love to possess, and Sayyad Husain gave the same.

KHWAJA KAMALUDDIN.

*Lahore (India). 28-11-31.*



# PREFACE.

In this book, I have endeavoured to portray the life of Imam Husain, the son of Ali and the grandson of the Holy Prophet Muhammad, from the time of his birth to the day of his martyrdom. I do not profess to be a historian, and as such do not claim this to be a mere historical recording of events in sequence, but I ascribe it to the place of pure biography.

Husain was born to Fatima, the daughter of the Holy Prophet. He was very dear to the Prophet, how dear, the following sentence of the Holy Prophet "I am from Husain, and Husain is from me" shows. This being the case he should have been as dear to the followers of the Prophet, but unfortunately, as every page of this book when unfolded will show, the very followers of the Prophet put him cruelly to death, and in such circumstances, and under such conditions, that Husain stands out as the greatest martyr the world ever produced, or ever will. The very fact that the world failed to produce a martyr like him, proves, as the Prophet is 'Khatum-un-Nabeeyeen' (the last of the Prophets), Husain is 'Khatum-ush-Shadeedeen' (the last of the Martyrs).

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The greatest lesson Husain taught to the world, is that, head should not be bowed to wrong or false, at any cost and in any circumstances. He not only taught it, but showed it by example in a way that all students of history know. There is not one section of the Muslims who denies this fact, and like-wise the rest of the world as well, admits this, for instance, to take one example. \*Edward Gibbon, the English historian says: "Alone weary and wounded, he seated himself at the door of his tent.....and his son and nephew, two beautiful youths, were killed in his arms. He lifted his hands to heaven, they were full of blood, and he uttered a funeral prayer for the living and the dead. In a transport of despair his sister issued from the tent and adjured the general of the Cufians that he would not suffer Husain to be murdered before his eyes; and tear trickled down his venerable beard; and the boldest of his soldiers fell back on every side as the dying hero threw himself among them. In a distant age and climate the tragic scene of the death of Husain will awaken the sympathy of the coldest reader." This clearly shows that the hardship borne by Husain

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\* The Decline and Fall of The Roman Empire Vol. V. Page 287.

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were the greatest and most severe. Another writer says that the hardships he had to undergo were so very severe that within the three days he was at Kurbala, his hair turned grey.

As said above, it was at the hands of Muslims, and by Muslim swords and arrows that he met his end. The twelfth\* Imam Muhommad Al-Mehdi bin Hasan Al-Askari says "They not only wounded him with swords and arrows, but also killed him by throwing stones etc." They were aware that he was the grandson of the Prophet, yet in an address which he delivered, he told them, perchance they may be ignorant. But his words fell on dead ears, for they had sold their souls, and bartered to get tinsel instead of accepting the gold that Husain offered them in the shape of spiritualism.

These then were the people and the world would be justified in heaping curse on them. The leader of this band of desperados was Yazeed son of Muavya who usurped the seat of Caliphate by intrigue and bribery. He and those in his party

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\* There is a great controversy on the advent of his personality. Sunnies and Shias both believe that he has not yet appeared; while the new school of thought in Islam-the Qadianies as well as the Ahmadies have surrendered to the claims of Mirza Gulam Ahmad of Qadian, Panjab, as the Mehdi and the Promised Messiah.

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who perpetuated this crime will ever remain a target of abuse and hatred by the people of many climes.

What is more painful is that there has been and still is a section of the Muslims, which though acknowledging the event, does not think it to be of such magnitude as to demand everlasting memory. The other section which observes the memory of the event every year by calling ' Majlises ' is said by the former to be indulging in necrolatry, while in fact, if any such name is to be given it should be necrology.

Gold holds such power, that even today, there are people to be found who would barter there souls for it, but this will be a very small number because, I think more will join hands with Truth to extricate the false, specially when we see millions following the lead of those who fight for their Country.

The Author.

Bombay  
1-1-1932.

# *Bismillah Hir-Rahma-Nir Rahim.*

## IN THE NAME OF ALLAH, THE BENEFICENT THE MERCIFUL

Dear Brethren,

Centuries have passed. Prodigious events have occurred in these innumerable, astonishing days and nights; nations got formed and extinct; royalties came into existence and having shown their temporal dignity and grace at last passed away. Many a thousand times armies arrayed, fought with a fiendish courage, and the precious human blood flowed in torrents beneath the empyrian hue. The most innocent ever praying angels of God have noticed it many a hundred times that the noblest creation of God in this transient world, who is regarded since the very original beginning of our world as the most highly ennobled representatives of Allah, has perpetrated the heinous crime of casting the seeds of dis-unity and dissensions among themselves only to render this paradisiacally comfortable earth reddish with its blood, and to fill this originally-meant-for-safety earth with its oppressiveness, blood-shed, hatred and sinfulness at length. The Sun, that rises during the illumined days of our life expanse, has observed the stupen-

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deous tumult of the human oppression, and the watchful stars at the dark nights have witnessed the blackness of the sinfulness and tyranny of the human kind with an unobserved silence. Ah! and what outrageous deeds expressive of the human beastliness and ferocity have occurred in this world of impiety and corruption! How many slaves of God have been prey to the fierce sabbar of oppression and tyranny, how many persons have been hanged for apparently no obvious reason, and how many persons have been killed after being prey to an extremely cruel tormenting and physical torture for a considerable time! If an enquiry is held into all such perpetrations, every inch of the sky above shall bear a witness to this effect, and every particle of the surface earth of our world shall appear to be weeping over the helplessness of human being. All this has happened and will ever be happening. but whatever manifestation of the helplessness of human being on one side, and heartlessness and ferocity of the same on the other the field of Karbala has shown on the bank of the Euphretes some twelve hundred years back, is the culminating event of man's sheer helplessness, and a long tale of blood whose precedence

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the world has never known, nor will it ever know in future.

My God! that barren desert of Karbala without water and greenery, and in addition to this the acuteness of the sun's heat. On one hand all the false forces of oppression and cruelty, ruthlessness and beastly tyranny having flocked together laid their campaign in the form of Yazid's passions and vanity by the side of the Euphrates; and on the other hand the unit-body of helplessness, love, self-sacrifice, patience, fortitude and self-endurance in the person of Husain and his beloved companions were presenting a picture of tyrannised confinement and bold resignation on Allah. Vanity and human passion demanded that truth should sloop down before their material strength, so that it may lay down an example in future for the world that oppression and tyranny have a right to resort to illicit means for forcing the world to recognise a boundless and undisputed strength in them, and that every vain man, who can gather around himself the material strength of this world is in the right to tyrannize the God's creatures, to trifle with them as unpurchased slaves and to treat them animal-like, and that no God's creature

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on earth has a right to interfere in their matters. What not have these earthly forces done to cause to recognize this right of theirs, what no oppressive means have they employed to subdue tyrannically those handful few who stood staunchly by the side of God and his uniquely generous and most righteous religion. But every head whatever that was lifted in support to the right could not bend anyway to the devil of oppression and tyranny. That neck, through which a voice for freedom was raised was anxious to quench its three-day thirst with its own blood flowing from the sabbar of oppression and tyranny, and that hand which raised the standard of Truth on behalf of the oppressed could never go unto the hands of the oppressor for a pledge for obedience and love.

Brethren-in-Islam, Husain, the world's greatest martyr ( May God have peace on his soul and on the soul of his descendants ) has placed his flesh and blood, one by one, as target for the spears and arrows of the tyrant, and delivered his dearest brother into the hands of the human slayers, sacrificed one after another his kiths and kins on the flowing sands of the Karbala, gave over his handful faithfuls to the heartless executioners and at last



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got himself decapitated when he had bent his head for paying his gratitude to Allah for his kind mercy in giving him strength for observing extreme patience and fortitude at a moment when the strongest of heart would have succumbed. Thus with the accounts of oppressedness and thoughts of national freedom the most noteworthy martyrdom is stamped for ever, so that the worshippers of freedom and righteousness should make this unprecedented martyrdom in the annals of the world as an example for their guide, and consider every oppression and tyranny worthy of contempt and despire.

We always see that during the first 10 days of the month of \*Muharram the hearts of the world of Islam throughout become dejected and melancholy, and everywhere in commemoration of this faithful Leader and the lover of freedom innumerable tears are shed in accompaniment with lamentations and recitations of eligies in order to exhibit a condolatory meeting at large for the display of their genuine sympathy towards the unequalled afflictions of the Hero of Karbala. But

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\* Muharram is the first month of the Islamic year. Formerly before the advent of Islam, the Arab tribes used to stop their fighting in this month and hence they named it as 'Muharram' meaning the abandoned.

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how many hearts are there in fact which having learnt this tale of harrowing horrors feel moved with a deep effect, and how many eyes are there which having ascertained this bloody tale of tyranny from history shed their tears ?

Friends ! are not right and wrong still at war with each other in the world to-day ? Is this planet of earth wiped of oppression and beastly cruelty and do not Yazid and Shimr appear on earth today ? Then who is that man who wishes to walk in the wake of Imam Husain and get his head cut off with the sword of oppression ; and who is that man, who, being affected by this bloody incident between right and wrong is ready to place himself as a shield before the devil of falsehood with the feelings of self-carelessness, and the love of self-sacrifice ? Today too, the earth of Gcd is replete with the oppression and ruthlessness of the oppressors and tyrants. Then what is the reason, you the lover of Husain, that your shame is not incited, and your blood does not boil ? What is the reason that you feel contented only with your lamentation and mournful wailing ; and do not act after the noble sacrificial manner with which Imam Husain identified himself on the field of

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Karbala ? Rise, and place yourself like iron-walls before the ' Yazidic ' forces of the world, do not let the standard of righteousness, be lowered which the martyred Imam raised over the fields of Iraq, and rescue your honour which your preceding fathers did by their self-sacrifice, from being withered away. To-day wherever our eyes travel every, atom of our earth appears to be raising its wails towards heaven owing to the present day tyranny of the world. Everywhere the voice of the oppressed and helpless is rising high to fill the air with its shrieks. O the nation of Islam ! don't you understand what presently it needs most ? It demands the blood of the lovers of Husain to offer to the dyer of tyranny on the sacrificial scaffold of oppression. O ! Moslems ! Art thou ready to pay such a heavy ransom, and wilt thou steep the world in thy precious blood in order to deliver it from the hands of the oppressor's beastliness.

### IMAM HUSAIN.

*( May The Blessings Of God Be Upon His Soul )*

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HIS NOBLE BIRTH. Husain was born of Fatimah-Az-Zahra, the eldest daughter of the prophet of God, Muhammad (May innumerable blessings of

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God be upon his angelic soul and those of his descendants) on the 5th of Sha-aban, the eighth Arabic month, of the 4th year of Hijra. He was younger than his elder brother, Hasan, by only a year and a few days. At his birth the Prophet said the prayers unto his tiny ears, and the seventh day the most celebrated ceremony of shaving the sacred child's head was observed. Ali gave him the name of "Hard" but the Prophet changed it to 'Husain' which name was never given to anyone prior to his birth.

Another report says that at the birth of Husain the Prophet asked Ali if he had named him. Ali replied that he could not do so in the venerable presence of the Holy Prophet. The Prophet said that he was expecting the Divine messenger, Gabriel. Accordingly the angel Gabriel (be peace on him) came and told that, as the Prophet considered Ali to himself what Aaron was to Moses, the name of the sons of Haroon should be the names of the sons of Ali. The Prophet asked the name of Haroon's sons, and the angel gave him as Shabbar, Shabbir, and Mushabbar in order. On inquiring their Arabic meaning the Prophet gave the names

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of Hasan, Husain, and Muhsin to all the three sons of Ali respectively.

However, names to both the Imams were given in consultation with Gabriel, and no one had claimed these names prior to the Ali's sons' birth. Husain's patronymic name was Abu-Abdullah, and various qualifying titles were attributed to his person, such as Syed, Taiyab, Vali, Zaki, Mubarak, Mar-datullah, and Sibt Rasul Allah. Out of the above titles, the most famous and noteworthy is Syed; because the\* Prophet had granted this title to him and to his elder brother Hasan. And as he was honoured with the title of Syed, he was revered with the title of Sibt as well, for the Prophet on many occasions spoke \*"Husainun Sibtun Minal-Asbat."

It is related that Imam Hasan resembled the Prophet from head to breast and Imam Husain did from breast to his toe. Yahya the son of Hakam and another party was Husain's poet. Asad of Sanjar was his gate-keeper and his finger ring was decorated with 'Lekulle Ajl in Kitab.'

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\*The Prophet has said that Hasan and Husain were the chiefs of the young-men of Heaven meaning thereby that they are the most revered men in Heaven. (See Bukhari and Muslim.)

\* It means that Husain is one of the (worthy) grandchildren.

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**HIS CHARACTER,** Husain's matchless knowledge of  
**LED GENERO-** Divinity and Husain's personal  
**SITY.** superiority is unanimously agreed  
 upon in the vastly extended  
 Moslem world despite the sectarian differences  
 amongst them. His knowledge, his devotion to  
 God, his bravery and generosity, his intelligence  
 and eloquence had attained to perfection, whose  
 detailed narration cannot be given full space in  
 our so concise a work of the Husain's biography.  
 On this account, therefore, we shall attempt to  
 enlighten only certain facts from his life with as  
 much briefness as possible.

**HIS DEVOTION** The state of his devotion to God was  
**TO GOD.** as much that in addition to his  
 prayers or 'Namaz' (the prescribed form of the  
 Moslem Prayers) to his beloved God he offered one  
 thousand 'Nafil' more (prayers in acknowledge-  
 ment to God's kindness and love) in gratitude to  
 His mercy and kindness. Once somebody happen-  
 ed to ask Imam Zainul Aabedeem (the son of Imam  
 Husain) as to what the reason was that Husain  
 (be peace on him and his descendents' soul) had so  
 few children Zainul Aabedeem replied that his  
 intensely deep devotion to the Creator gave him

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but very little time to attend to the company of his wife whom he undoubtedly loved deeply, but to whose love he never gave preference over his Maker. He was so heartily devoted to Allah that he went to offer his pilgrimage on foot to Mecca, precisely to be true, for twenty five times.

**HIS KNOWLEDGE  
AND ITS PRACTI-  
CAL EXECUTION.**

It shall suffice to say of his knowledge and how he practically used it to the best advantage of the followers of his grand father, the Prophet of Arabia, that he spent his childhood in the company of his saintly grandfather, and his boyhood was replete with the wonderful trainings in various channels of angelic thoughts and activities which he received at the hands of his worthiest father, Ali, and various other venerable companions of the Prophet.

**HIS GENEROSITY.**

All historians agree that Husain was singularly famous for his hospitality, kindness and caretaking of the helpless and the oppressed, and for his giving alms to the needy and poor. He would support persons with eatables and clothes, who were not able to provide themselves with the same. At times he would give

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to certain very old men and women one thousand 'derhams' plus one thousand goats.

One day, a man, who was reduced to utter poverty came in the front of Husain's residence and having his camel sat he sent to the generous Husain the following Arabic couplets which when rendered into English mean :—

"I am a helpless man with practically nothing left with me which could carry the lowest price. Of course, my honour, my family pride, and my self-respect is still with me, which I have tried to save by every possible means, as yet. But when I find so saintly and so divine a customer in you, I am anxious to sell it to you."

The person waited a while and repeated his request by sending the following couplets on having received no reply from inside. The translation of the said couplets is :—

"If I go away from so generous a personality as yours without my request fulfilled, and if the people ask me what the generous Husain gave me at my request (for to come to your threshold



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means to return with as much as one desires from you, ) and if that moment I tell every one that you gave me something it will be a lie. And if I reveal the truth that I returned from you with practically nothing got from you, its revelation, I for one never like."

The most generous Husain at once send him ten thousand derhams and the following quatrette in Arabic whose translation in English is thus:—

"O person : thou hast made much haste. And owing to thy haste, I am not able to oblige thee with much. If thou hast given me a little more time, I would have perhaps been able to equal with thy question. I know it is very little, and I hope you will accept it, and think as if thou hast never requested, and I have nothing given to thee."

How bright an example of Husain's generosity the above lines afford to present, and what a great indication of Husain's generous heartedness are they that he would enrich an ordinary mendicant with an enormous offer from him together with an amazing apology of his inability to meet perfectly his mendicant's request in the name of Allah.

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It is related by Hazrat Ans that one day the most venerable Husain was presented with a bouquet of flowers by one of his maid slaves. He smelt it, and released the slave from the fetters of slavery on this account. Ans, being surprised, asked Husain as to why he let away such a beautiful slave for so insignificant an offer. Husain replied, "O Ans : do you not know what Allah says in his most reverential book :—"And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things."—Holy Quran IV 88.

The only best present to her could be what I have done for the pleasure of God".

CLEMENCY AND FORGIVENESS. Shaikh Abdulhaq, a great traditionist. of Delhi, writes<sup>(1)</sup> "that one day the most respected Husain was sitting at his served dinner and a female slave was standing beside with a cup full of water almost over the head of the Imam. Accidentally the cup fell from her hand and broke to pieces. Husain looked at her in anger, whereupon she at once recited the following verse<sup>(2)</sup> "Walka Zeminal Ghaiza — And those

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(1) The History of the Twelve Imams.

(2) The Holy Quran iii 133.

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who restrain (their) anger” Husain replied “Kazamatu Ghaizi — I got it cooled down” The slave read the second portion of the verse <sup>(1)</sup> “Wal Aafina Anannaas i. e. And those who restrain (their) anger and pardon men” The Imam answered “Afoota Anka” “I forgave thee.” The slave then completed the verse by uttering <sup>(2)</sup> “Wallaahu Yuhibbul Muhsenin ..... and Allah loves the doers of good (to others).” The Imam at this cried out “I liberate thee from the slavish strings which attach thee to me.”

LDEN  
OF THE  
IMAM, It is traditionally related that the Imam was very eloquent. His

speech was as such that nobody would dare interfere in the midst thereof. Generally such sentences were alive at the tip of his tongue as “O people strive to attain excellence and perfection, and be always ahead in accumulating such riches that Allah and your conscience allows. Make haste to get the aforesaid, for attainment of superiority means achievement of riches.” Sometimes he would say that beggar’s coming to us due to their need is one of the best blessings of God. To gratify desire of the helpless is a virtue, and

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whosoever adopted a generous habit would be exalted in both the worlds but the man practising miserliness would be dealt with vice-versa.

AN INCIDENT RELATING TO SOME MISUN-

It is narrated that there occurred between the two brothers, Imam Husain and Imam Hasan some misunderstanding. Imam Husain sent a person to his brother to tell that he would have come to apologise and beg his pardon, but since he had heard the Prophet say that whoever went to please and ask pardon of a displeased man shall be given entrance into the long promised paradise before the pardoner. He, therefore did not wait to advance into the Paradise prior to his beloved brother, and give preference to his own inferiority over his brother's superior person. And, therefore, he requested Hasan to come and grace his house with his loveable visit in order to bridge over the difference between them. Having learnt this Imam Hasan at once started and the house of Husain both engaged themselves for a mutual wiping off the displeasure and an amiable understanding between themselves.

VIRTUES AND QUALITIES

Let it be known to every one that the <sup>(1)</sup> Holy Prophet was extremely loving his two grand children, Hasan and Husain ; hence

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(1) The Holy Prophet had addressed Ali Ibn Abu Talib—the father of Hasan and Husain in the following words : "Ali ! thou art from me and I am from thee." See Bukhari 1st. Part. page 372, line 9. The same has been spoken of by the Prophet for Hasan and Husain. All agree to this.

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every Moslem is bound too to love them. It is given in the Holy Qur-an : <sup>(2)</sup> "Say : I do not ask of you any reward for it but love for relatives." Now it is evident that no one was more beloved to the Prophet amongst his relatives than both the Hasans, because the Prophet had adopted them as his sons. Hence no one else from the Prophet's family deserves as much love from the Moslems as the two grand children of the Great Prophet.

The Prophet says :—

"Love God, so that every morning you may pay gratitude to him for His kindness, love me on account of God's love, and love my relatives on account of me"

It is related by the author of "Kashshaf" that the Prophet once said that the people ought to be aware that whoever would sacrifice his life for the sake of the descendants of Muhammad would always pass his life without the least tremor of his heart for the love of the Prophet's children will strengthen firmness of his love for the Prophet and consequently for God, which will implant firmly as its turn courage and fortitude in the man concerned

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(2) Al-Qur-an XLII : 23.

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to defy difficulties of any magnitude and consequently to pave a way for a successful career for himself with his undaunted courage and an almost illimitable and exhaustive dogged pursuit to which he would naturally get inured.

The Prophet says that there would be four kinds of people on the Day of Judgment for whom he shall intercede. First that group of men who would respect his progeny. Second, that group who would help them in their need. Thirdly, that group who would never let their mistakes public. And fourthly, that group who would love them (the Prophets' family) with their whole heart.

Again the Prophet says,<sup>(1)</sup> "I leave two things with you, first, the book of God and second my children and their offspring. If you stick to both firmly, you shall never go astray after me."

It is traditionally related by Ali that the Prophet once said that whoever did not respect my family and offspring and oppress them would never go to paradise it is certain.

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(1) This tradition is universally accepted both by the Shi'ahs and the Sunnies,

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THE PROPHET'S ~~It is said~~ that one day the Pro-

phet gave sermons while standing over the pulpit of his mosque. The sermons were not yet over, when his two grand-children, Hasan and Husain came in red-clothes. They entered the Mosque Court, but they were not able to ascend the steps which led to the mosque proper; and it was feared that they would fall down owing to their infancy if they were not timely prevented. The Prophet noticing it at once descended from the pulpit and carried them both by his hands. He next got them seated besides him, and said "Verily what Allah says is true that our children and our belongings are a great test for us. When I saw my children that they were on the verge of falling over the ground, I grew at once impatient until I suspended my preachings and carried them hither.

Ans ( a Prophet's companion ) says that once some body asked whom the Prophet loved most out of his family and children. The Prophet replied that he loved Hasan and Husain most. The Prophet sometimes would ask Fatimah to bring "His Sons," and when the two children came, he would smell and kiss their lips and hug them to

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his breast with great love. It is alleged that once the Prophet said too that his body was a garden, and Hasan and Husain were two flowers in it.

One day the two children came running to Allah's Prophet, and he picked them up in his lap and under his armpit separately, and spoke, "I love them O God and wish thy love for them and for those who love them."

When Islam commenced to accumulate victory after victory, and booty was there in abundance, Umar-the Second Caliph placed all the booty for exhibition on a leather piece. Presently Imam Hasan came and said "Amirul Momenin" (The chief of the faithful) whatever booty Allah has given to the Moslems, please give my share to me out of it. Umar used many good and kind words for him and gave him one thousand "Dirhams." Soon Imam Husain came, and he too got one thousand Dirhams for his share. But when Umar's own son, Abdullah came and demanded his own share, he got only 500 dirhams.

Abdullah asked his father why such an injustice was done to him, when he was so strong and courageous and had participated in many battles



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along with the Prophet. He next added that he fought for the Moslems at a time when Hasan and Husain were playing and still they were given one thousand dirhams whereas he was given only 500. Umar said, "My Soul, if your grandfather and uncles from either side of your parents are as noble and worthy as Hasan and Husain's, you will also get as much as they got. And if not, your demand will be too big to be worth consideration." At this Abdullah observed silence and spoke no more.

THE POSITION <sup>OF HUSAIN.</sup> <sup>above whatever has been stated</sup> in support of the capabilities and amiable rights of Husain and his respected worthy elder brother, Hasan, it seems to be essentially necessary to enumerate in brief the "Whys" and "Whens" in support of Husain's super-position which he so holds for himself in the Islamic history, and which will go in frankness of his ruthless martyrdom in the eyes of his keen critics in any age. One day the Prophet of God had seated Husain on his right thigh, and Abraham his own son, on the left, when Gabriel came after his usual compliments to the Prophet and stated that Allah would not keep the two together, and one of the two He will sooner reclaim. Then the Prophet was

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entitled to have his choice of keeping with him either of the two. And strange enough, soon after the Prophet's choice for Husain Abraham passed away the third day. The Prophet at this occurrence always pressed his lips against Husain's with an unbounded joy, when the latter came to the former, saying that he was his treasurer left at the cost of his own dear son.

It is said that one day the Prophet went from the house of Aaysha, his wife, to the house of Fatimah, his most beloved daughter, where he heard the tearful cries of Husain. On this he said to Fatimah in grief "Do you know I feel much injured at the cries of Husain."

Baraa, the son of Aazib says, that he witnessed in person that the Prophet actually had Husain sit on his shoulder with the prayerful words on the Prophet's lips. "God I love Husain. Thou shouldst love him too."

It is a matter of great consideration that when he was mentally tortured at the sight of the weeping of Husain, how most tormented would his soul have felt at the merciless slaughter of his beloved grandson at Karbala.

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### VARIETIES OF MARTYDOM

It must be noted that Divine sacrifice or martyrdom is of two kinds. One is hidden and the other is public. Hidden martyrdom is that of which people may not be aware in general, and the reality of which may be doubtfully accepted, since its fundamental causes are mystically concealed from the brains of common people. And public martyrdom is that whose execution is done with a general proclamation, when the ruthless killing is actually carried out before a large gathering of human masses. The murder of Imam Hasan falls therefore, to the former category, whereas the martyrdom of Imam Husain falls to the latter kind.

The learned people in Islamic ethics hold as their view that the greatest Prophet of Arabia was granted by Allah every excellence and perfection in its most superior form with the exception of martyrdom due to certain reasons as it was feared that not only it would have been derogatory to the dignity of Islam, but detrimental too to the welfare of it. So in order to attain this perfection, God gave him a chance in Husain's martyrdom, as Husain was his great and adopted son.

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THE PROPHEPIC ANTI. Since the Martyrdom of

BEFORE ITS ACTUAL OCCURRENCE. occurrence of Divine mystery, it was known long before to the Prophet and "there-through" to Fatimah, Ali and many companions of the Prophet. Hence It is not strange to a reader of an average capacity to know that Husain himself was preinformed of the ruthless decapitation of his own-self.

Ali says that during his whole life he was thrice hit at heart so relentlessly that he could hardly stand the wounds. The first fatal wound he received was at the Prophet's death, the second having been inflicted on him at the death of his most beloved wife, Fatimah, the most endeared daughter of the Prophet, and the third and last infliction he received at the information of his beloved son, Husain's ruthless slaughter at the hands of the "Kofites." Ali further relates that the Prophet said he was informed by Gabriel that Husain would be slain at the Euphrates, and however, these three events had torn his hearts to bits, it was past his power to go against the Divine decree.

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Aaysha says that the Prophet told her, Husain, his son, would be slain beside a river.

It is narrated by the wife of Abbas, that she saw a dream which was interpreted by the Prophet that Fatimah would give birth to a child, who would grace your lap for some time. Accordingly Husain was born and the Prophet's interpretation turned out true to the letter. The wife of Abbas brought Husain on her lap and delivered him into the Prophet's hand. In a moment when she turned her eyes to the Prophet's cheeks, she found they were inter-woven with pearly tears. In an utter astonishment and loss of understanding the justifiability of the untimely streaming of the Prophet, with full respect and reverence she wanted an explanation. The Prophet tearfully replied that Gabriel has informed him of his followers' thirst for the innocent blood of Husain and that after his death they would slay him with their own hands.

Umme Salmah, the daughter of Saad is said to relate that Gabriel came in her own presence to inform the Prophet of the ruthless slaughter of Husain, and that he would be slain on the Iraquian field by the inhabitants therefrom.

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The son of Asaakir says that Gabriel showed some earth of the slaughter field of Husain to the Prophet and said that the Divine wrath is boundless over the slayers of Husain, and that no one is more condemned in the court of God than he.

Baghvi and the son of Saku says that once the Prophet spoke that his Husain would be martyred on the field of Karbala in Iraq, and whosoever of them might be then present he should take it to be his duty to obey and support Husain in every possible way.

In short there are hundreds of such authentic reports that bear attestation to the fact that the tragic event of Husain was long before passed to the knowledge of his most beloved Prophet by the Almighty Allah.

**THE CAUSE OF  
SLAUGHTER.** If we wish to know why occurred the slaughter of most sublime Husain, why moved the Moslems themselves the edge of their swords against the most delicate throat of him, and why they slew with a limitless baseness and heartlessness his relatives and companions, we shall have to take ourselves to those

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unpleasant occurrences which ended their tale so dramatically at the most stunning tragedy of Karbala

It is known almost to every man of historical knowledge that after the martyrdom of Ali six months had hardly passed that Hasan, the elder brother of Husain, had made peace with Muavia, father of Yazid, on certain terms with a view to avoid fight between the two Moslem parties. Two items of this treaty were most important. The first one was that the children of Ali would not be harassed any way and that they would be entitled to stay anywhere with their effects, life and honour. The second item which was more important of the two asserted that the question of caliphate would be given over to the Moslems in general at the death of Muavia, giving them the right of election for the same at the same time.

The Peace treaty which Imam Hasan cited is as follows :—

*“Eismillah- Hir Rahman- Nir Rahim.”*

In the name of Allah, the Beneficent the Merciful.

## HUSAIN, THY GREATEST WORLD-MARTYR.

Imam Hasan, son of Ali has made peace with Muavia son of Abu Sufian, on this condition that he should act in accordance with the prescribed principles in the Holy Quran, and with the injunctions of the Prophet and his four caliphs ; but this peace treaty would never legalise for Muavia to nominate anyone as his successor for the caliphate, after his death. To the contrary it orders him to submit his kingdom to the will of general Moslems will have the right to install anyone as caliph and confer the absolute authority on him. All Moslems, belong to Allah, and are hereby entitled to settle anywhere as Syria, Iraq Hedjaz, and Yeman etc., with safety and harmony, especially those who are the members male or female, child or old of Ali's family.

Muavia should accept and stand firmly by the provisions of this treaty believing in the God's own presence so that he should never dare turn faithless to my brother Husain, and the Prophet's family and its other young and old members and practice his underhand or open dealings with treachery on them. These people should not be troubled anyway and that they should be allowed



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to pass their time without fear or apprehension for their lives.”

Muavia signed the treaty with great approval but after the death of Imam Hasan he began to act against certain items provided in the treaty. \*It was clearly stated in the documentary papers pertaining to the treaty that Muavia was not entitled for the nomination of his successor after his death, but to the contrary it would be his duty to hand over the question for a general election to the Moslem in common. Despite we find that he partially violated the treaty and began to demand allegiance from the people to his son, Yazid, as his heir-apparent. This for the most part he did either by making fat payments of money, land and riches to certain people, or by awing some of them into submission.

In order to show a detailed plan of his activities in favour of his son we shall commence with a chronological narrative of the same, when, he initialed his methods by introducing his son. Yazid, in 50 A. H. to the syrian people and

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\*Vide 'Ali the Caliph' by the author of this book.

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inducing them to a great success for their obedience to him. Just the same year he, then appointed Marwan the son of Hakam as Governor of Madina and asked him to induce all the Madinites to accept Yazid as their caliph after the death of his father. Marwan who was the main cause of Usman's murder, the third caliph, was a great rogue with an extremely malicious heart and bore a venomous enmity towards the "Ahlul Bait (offspring of Hazrat Ali,) convened a meeting of all the respectable lords and gentlemen together with the common Moslems and addressed them in a ceremonial speech for the object of winning their loyalty for the wretched son of Muvia, whose notoriety was wide-spread amongst the Moslems who were fully informed of his most abominably sinful behaviour. He alluded in his speech to the way adopted by the first two caliphs, Abubakr and Umar and requested his audience to follow the example by accepting the Yazid's nomination by his father.

On this Abdur Rahman, the son of Abubakr, got firy and with great resentment stood up with "O Merwan this was not the conduct of Abubakr

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and Umar's caliphate. To the contrary it was the way of Kaiser and Noshirwan. Abubakr and Umar never nominated their sons for the caliphate as their successors". This opportune, spirited speech delivered by Abdur Rahman disillusioned the illusive reference made by Merwan, who soon after the dissolution of the meeting wrote all what was said by Abdur Rahman to Muavia.

In 51 A. H. the following year Muavia came to Mecca for the same object of cutting the mentality of the people into an obedient acknowledgment of the legality of his son's rights to the caliph's throne, and submission of their undisputed allegiance on that account of him after Muavia's death. When Muavia finished his pilgrim-ceremonies at Mecca, he at once invited Abdullah, the son of Umar for discourse. During his interview with Umar's son he reminded him of his once spoken when the latter had "the night when you have no ruler to administer and look after your affairs, sleep shall not be your lawful share". The significant meaning of it was that a ruler is more than necessary at every moment and that obedience from the people to him is perfectly

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essential. Muavia concluded that he was afraid the son of Umar would turn to be the cause of sprinkling the seeds of dissensions and disunity amongst the people.

Abdullah the son of Umar, after having praised Allah and his worthy Prophet eulogistically said in reply:— “Muavia, those, who have resigned prior to you as caliphs, had their own sons alive who were far better and far nobler than your son. The sons of those Caliphs, thank God, are still alive, and can't be deprived of their preference over Yazid. The preceeding caliphs did not nominate their sons as their successors to caliphate, who were learned proficient and experienced but they placed in the hands of General Public to decide such an important case, who, then in their turn appointed properly an able man by election. They could be more deserving than Yazid, who had love for Allah in their heart, whose ins and outs were equally bedecked with righteousness and piety, and who are given preference by all the Moslems owing to their vast learnings and proficiency in various matters. In regard to Muavia's apprehensions that he would disobey the choice of

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the general Moslems and launch them on a field of distress and calamity, the son of Umar said that he would never do so on the other hand he would agree with all the Moslems on whatever their would-be unanimous occurrence, since he was only an ordinary Moslem, rather he was a slave of Moslems considering it to be his duty to serve them for their good for the sake of Islam and its founder. Muavia on this abruptly replied "God may bless you, O son of Umar".

After this Abdur Rahman, the son of Abubakr was called upon with whom the same topic was held for discourse. Abdur Rahman cut short the speech of Muavia and said that he ought not to have entertained the slightest idea of Yazid's caliphate, and that he ought to have left this question absolutely to the will of his Moslem subject in general so that whatever they should think expedient for the concerned question ought to be done to the great pleasure and satisfaction of the whole Islamic world for the obvious reason of its legitimate conductiveness for the general welfare of Islam. And this having said Abdur Rahman immediately went away.

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Lastly Muavia called up Abdulla, the son of Zuber, and said "Well, please, since you play against us a fox-life policy with your extreme conningness, it is quite obvious that it is you who are responsible for the rebellious attitude of Abdulla and Abdur Rahman, the sons of Umar and Abubakr respectively"—Abdullah son of Zuber was a great diplomatist and statesman, so he said "Muavia if you so wish as to raise Yazid to the most exalted position of Caliph, you should renounce the throne in his favour, and bring Yazid to the Moslem masses so that they all may pledge their faith to him. But if you are not prepared to act as I advise, it will mean a pledge to two caliphs at the same time, which shall group two antagonistic powers to the great disadvantage of the Moslems. By God a pledge of two caliphs at the same time will never be legitimate at any time," Having so said Abdullah, the son of Zuber, got up and moved away.

Still Muavia devised a plan, and having delivered a sermon, he said, in addition to the Moslem Masses that it was proved then that Abdullah-Umar, Abdur Rehman-Abubakr and

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Abdullah-Zuber were not willingly disposed towards a pledge for Yazid and that they were wholeheartedly willing to offer what was asked of them for Yazid. He, therefore, finally continued as a request to all the Moslems present that they should also be willing to swear their allegiance to the nominated future caliph. The people of Hedjaz gave their retort that unless the three did so openly, they would never consent for such an obedience rather they would prefer to slay them at once.

When those people came out of the hall they asked Abdullah Umar, Abdullah Zuber, and Abdur Rahman Abubakr if they had pledged their faith to Yazid. They unanimously replied in the negative. Soon after this meeting Muavia went back to the Capital, and having reached there he commenced to manoeuvre against the persons who did not stand for his policy and ultimately succeeded in inducing the people of Syria to accept Yazid as their future Caliph.

Soon after his material success in his projects in Syria Muavia wrote letter to governors of the surrounding countries for their acceptance of

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Yazid as their future ruler. Temptation for riches, or, otherwise, terrific means to strike panic amongst the huge masses of Islam served well for Muavia to return huge masses of Islam to a forced obedience to his notorious son is also traditionally related that when Muavia asked Abdur Rahman Abubakr for his pledge, he gave the same reply which he had given to Marvan, the governor of Madina. That Muavia ought not to revive the practices in force during the period of Kaisar and Noshirvan, rather he should entrust it to the Moslems in general so that the question of Caliphate might be decided by the conjoint effort of all.

However Muavia did not stop from the utility of his tactics, and on his advent in Syria his very first move was to win over the Syrians for their unconditional pledge to his son's Caliphate. His next move towards the same direction was to send letters to the governors of all the provinces and surrounding countries ordering them thereby to exact the same pledge in their respective jurisdictions, no matter of what social positions they were, through every possible means legitimate or illegitimate. Every one as a result of his 'Royal'



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inducement rallied under the banner of Temptation.

All the above narrations evidently express that not only did Muavia violated the treaty, but despite the practice initiated by the Prophet and observed by his immediate Caliphs he re-introduced the ancient custom of rendering the throne hereditary, disregarding thoroughly the opposition exhibited by the then living companions of the Prophet. He was then so deeply engrossed in his paternal love for his son, Yazid, that he could care but least for Islam and its welfare, although he was fully aware that his son was never eligible for the position which was so high and sublime that Yazid never deserved it owing to his ill-behaviour, debauchery and extreme sinfulness.

This refusal to accept Yazid's Caliphate and their contradictory remarks against his conduct and character deeply unplanted the roots of enmity and hatred for them in the greedy head of the son of Muavia, and Yazid began incidently to meditate their murder, if ever got a chance. A second cause is also attributed to his name for the same that he wanted to marry the extremely beautiful wife of

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Abdullah ibn Zuber (son of Zuber) for whom he intrigued with various persons and at last treacherously got her divorced by her husband. Strange enough that Imam Husain and Yazid both proposed to her at the same time, and she being fully aware of Yazid's conduct preferred Husain for her husband. The result was evidently certain that the inimical feelings of Yazid towards Husain and other persons, who were not prepared to acknowledge his authority, were further intensified.

OF  
MURDER AND HIS  
ADVICE TO YAZID. died on the 22nd of Rajab 60  
A. H. (Rajab is the 7th month of Islam). A few  
hours prior to his death Muavia gave some good  
counsels to Yazid regarding Husain and some  
other important persons, but it is regretted that  
Yazid did not care to act in keeping with them.  
Muavia said to his son that as far it lay within the  
scope of his power he tried his level best for  
the caliphate of his son. He defeated all the  
influentially leading persons of Arabia either by  
argument or by arms and induced them to offer  
their pledge for his son's caliphate. But there were

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five persons who refused to accept Yazid for their caliph; so Muavia imparted certain instructions in regard to those persons, and asked his son to act accordingly.

The first of the quintette was Abdur Rahman, the son of Abu Bakr. He was a saintly person, and was ever busy in his prayerful devotions. Besides he was a lover of solitude and never cared for earthly fame and gain. So Muavia advised his son to treat him with kindness and undertake to help him with his needs.

The second of the group was Abdullah, the son of Umar who was also a person of almost similar character, and never after wordly desires. He was also to be treated kindly, Muavia advised his son.

The third person was Abdullah, the son of Zuber and Muavia asked Yazid to slay him if he did not accept his authority.

The fourth of them was Husain, the son of

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Ali, who was never to be molested at any rate, Muavia pleaded to his son. And that he was ever to be revered and respected by Yazid, as Husain was the grand child of the Prophet, the founder of Islam. The fifth and the last person of this group was Abdullah, the son of Abbas, concerning whom the words of Muavia have not passed our eyes so far, but it is surmised that of his too Muavia spoke in most commendable terms to his son.

It is given in Tehzeb-ul-Tehzib that Muavia instructed Yazid for a second time and again to respect Husain, the son of Ali, and to love him utmost for his relation to the Prophet, since he was respected and loved by all the people, and warned him that the strength of his power greatly lay in winning the heart of Husain for him.

Soon after the said demise of Muavia, Yazid  
 YAZID'S RULE & was installed on the throne.  
 HIS EXACTION OF The Syrians paid their allegi-  
 FORCED ALLEGIANCE. ance to him, whereupon Yazid  
 issued mandates to a number of dignitaries and

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influential persons in various parts of the country. The substance of the contents of these mandates was that Muavia, died, and his son had succeeded him in his stead. That all the people, Husain the son of Ali, Abdullah the son of Umar, Abdullah the son of Zuber, Abdur Rahman the son of Abu Bakr inclusive would pay their homage to him as their over-lord and Caliph for all the Moslems: and in case they failed to do so they should be slain and their heads subsequently sent to his court.

In those days Husain was frequenting the Prophet, his grand-father's tomb and generally engaging himself in spiritual devotions there.

Walid, the Governor of Madina, sent for him, and read out the Yazid's Mandate to him. But Husain refused to pledge his obedience to him, and returned to his grand-father's eternal abode. At night he saw the Prophet in his dream. The Prophet had placed Husain's head on his thigh and was speaking tearfully "O, son of mine, the comfort of my life, enemies are bent to torment thee in a proximate future, and to slay thee

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friendless when no loving soul will be around.

Another version of hadith is that when a letter from Yazid came to Walid, the son of Atba, the latter called upon Marvan, the son of Hakam for consultation. Marvan advised Walid to execute the imperial order to the latter, viz., to invite the four persons in question and to slay subsequently if they refused to acknowledge the legality of Yazid's installation. Walid was surprised at such a consul, and retorted that those persons as such were the most acceptable ones in the court of God, and that every body loved and revered them most, Hence it was not only unwise but foolish to slay them out of their merely earthly emotions.

At length Walid called up Husain to his court. Husain was well aware of the political formentation in the country against himself. So he took the invitation from Walid most apprehendedly and carried about 50 soldiers armed cap-a-pie with him, whom he stopped at the doors of the court with instructions that if they found Husain in

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danger they should break in through the gates at once. With this Husain went inside when Walid stood up in his honour and read out Yazid's Mandates to him. Husain said that the letter was addressed to four persons, so it would be better if the other three also were called up for consultation. And if they agreed he as himself would never hesitate to follow their suit. Walid agreed to it; but Marvan asked Walid to kill Husain then and there. Having heard this Husain challenged Marvan for a fight, but the coward had no courage to get up from his seat, for he knew that the sword of the sons of Hashim was world-wide famous for its function. However Husain came back and set out for Macca, the same night.

Similarly Abdullah, the son of Zuber was called up, but he replied that it was night; the morning following he would add himself to the list of the persons pledged to Yazid. But it was only a trick, for he too started for Macca in the company of Husain that very night.

When the evil intentions of Yazid were known

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NA TO MACCA. tombs of Ali, Fatima, and the Prophet prior to his departure to Macca, and expressing a few meloncholy expressions departed from them with a painful farewell. The "Medinite" in general and Umme Salma in particular bemoaned at his separation, who rightly apprehended the pending series of calamities for him and an inevitable clash between him and Yazid, the latter being definitely considered by them an absolutely unworthy man and usurper to the caliph's throne. However Husain, went to Macca with his family and other relations on the 28th of Rajab, the 7th month according to Arabian lunar calendar.

With the advent of Husain at Macca the INVITATORY LETTER FROM KOOFA AND A MOVE OF MUSLIM BIN AQUIL THERTO. 'Koofites' learnt that the former had thrown aside the Yazid's authority, and was intended to work independently, they wrote a number of letters to Husain inviting him to Koofo with the assurance that thousands were waiting there for his lead. Husain thereupon re-



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solved to go to Koofa, but most of the leading "Maccans" including Abdullah, the son of Abbas prevented him from going there, reminding him of the repeated infidelity of the Koofites, which they had shown to his father and brother, Ali and Hasan respectively. Further they advised him that if he would not listen to them it would be most expedient to send some friend there first in order to see how the atmosphere prevails there. Husain approved of this counsel very much, and accordingly sent Muslim, the son of Aquil, in advance to study the political feelings of the people and to inform him of it just as it were there.

A few days after Muslim, the son of Aquil reached Koofa as an emissary of Husain, and stayed at the house of the lover of Husain and his relations. The very first day he set his foot in the town about 12,000 people pledged their faith at his hand for Husain. Observing such a faith of people regarding Husain, Muslim, the son of Aquil, wrote a letter to the former stating all that had happened to him at Koofa, adding that one hundred thousand people more were ready to

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pledge themselves at his arrival there.

At last Husain prepared for his journey and was ready for his departure. Abdullah the son of Abbas tried to dissuade him from his adventurous journey and requested him not to carry his family at least along with him, but Husain would not abandon his resolution.

When Koofites commenced to rally under the banner of Muslim for Husain, some parasites of Yazid informed the Governor of Koofa and warned him against it.

Noa-man, the son of Bashir was the Governor of Koofa in those days. He was a good natured Ansari (A Moslem "Medinite"), and a companion of the Prophet. He said since Muslim had done it secretly, he too would arrest him secretly. In fact it was an evasive policy of Noa-man, for he loved the Prophet and his descendents very much. When the well wishers of Yazid found that Noa-man connived at the actionable activities of Muslim, they informed Yazid of it with exaggera-

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tion, and warned if nothing was done soon against it the whole of Iraq would be lost by him.

When Yazid knew it, he fell anxious and consulted with his courtiers, Aayd the, father of Abdullah, also was cruel. It was probably due to the fact that he was born out of wedlock of Aboosufian and a maid-slave. Abdullah, the son of Ziyad was extremely notorious for his oppression, tyranny and stony-heart. He was in those days the Governor of Basra. Yazid also was not much pleased with him, and wanted therefore, to dismiss him from his post. But at this moment he found it to be much expedient to appoint him as the Governor of Koofa. Accordingly he ordered Abdullah the son of Ziyad to ask Husain to pledge him to Yazid; and at his refusal to decapitate him and send his head to the capital.

The son of Ziyad received Yazid's mandate at Basra, from where he had hardly started when he was informed that an agent of Husain had also come there. He ordered thereby a search for him

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and incidently got him captured. A general meeting was convened thereafter, in which the son of Ziyad warned the public with a threat that if anybody cherished a desire to join Husain against Yazid, he would be put to an extremely torturous death. At the close of the meeting he killed the agent, and having appointed his own brother in his stead he started off for Koofa.

It was between 6 and 8 in the evening when the son of Ziyad arrived at Koofa. At his entrance  
 THE ARRIVAL OF            into the city he had put on  
 THE SON OF ZI-            face a sheet of cloth so that  
 YAD AT KOOFA.            most of the people took him for Husain, because he  
 too was expected there every day. Most of the  
 people thereupon greeted him with As-Salamu  
 Alaikum, O, the son of Prophet.

The son of Ziyad proceeded in silence and went direct to the Governor's residence. Noa-man, the son of Bashir, also thought that he was Husain, so he got all the doors of the official residence and office closed, and from the roof shouted out

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“Husain” the son of of the Prophet, please for God’s sake go back, Yazid will never yield this city to you and I never wish that you should be killed during my administration.

The son of Ziyad at it removed the kerchief from his face and gave a threat to Noa-man, if he did not open the doors. Poor Noa-man did as ordered, and that crowd which had gathered there owing to their mistake in taking the new Governor for the Imam (Husain) immediately dispersed.

Muslim was also informed of the coming of Abdullah the son of Ziyad. He therefore went to take his lodging at the house of Hani the son of Urwa. Next morning Abdullah Ziyad convened a meeting in which he threatened the people at length urging to break their pledge with Husain or he would reduce them all to nothingness (as he was a widely known oppressor, and a very notorious tyrant.) The infidel and coward Koofites lost their courage at verbal threats only and the spirit of their love and devotion to Husain at once

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subsided.

Immediately after this event Ibne Ziyad (the son of Ziyad) fell to plan the murder of Muslim. He was informed that Muslim removed himself to the house of Hani, and confirmed this information by sending a spy. The next day he summoned Hani to his court, and with a ceremonial reproof ordered him to submit Muslim to his men. But Hani refused to do so, whereupon he was lashed to bleeding and subsequently put into prison. A rumour spread like wild fire throughout the city that Hani was slain, therefore all the members of his tribe ran up with swords brandishing to revenge Hani's death on Ibn Ziyad. When the attack was known to Muslim he too at once prepared at the head of the four thousand people to fight. Ibne Ziyad locked up the doors of the court, and with the help of his archers sent volleys after volleys of arrows. The fight waged till sun-set, after which the treacherous Koofites retired to their respective houses leaving Muslim all alone.

In short, in the dark Muslim set down at the

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threshold of an old woman's hut, and besought her to give him shelter for the night. But see the mockery of fate, the woman was a lover of Husain, but her own flesh and blood—her son—was a strange contrast to her. He immediately informed Ibne Ziyad of Muslim's presence at his house. The morning following, Ibne Ziyad sent a huge force of soldiers to arrest him. Muslim was prepared to fight, but the officers in charge implored him not to fight and promised him respect and safety. Muslim, however reposed his trust in them, and accompanied them to Ibne Ziyad, who treacherously put him into prison too.

Once more the peace among Koofites, gave way to a general unrest, and ten thousand people attacked Ibne Ziyad finally. But Ibne Ziyad was too cunning for them. He beheaded Hani and Muslim both and tossed their heads down as the insurgents from the roof of the court-building at the sight of which the fury of the crowd melted into fear and they immediately ran away. Soon after that tragic episode in history







THE HOLY TOMB OF MUSLIM BIN AQIL AT KOOFA (IRAQ).  
The vice-regent of Husain who was ruthlessly martyred prior to the Imam's arrival.

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followed the murder of Muslim's two sons likewise.

Although Muslim and his son were killed, Husain was not aware of it. And according to a HUSAIN'S DEPARTURE FOR KOOFA. hopeful letter from Muslim as stated, he had been making preparations for his departure from Macca to Koofa. Unaware of the ill luck awaiting in his way he set out with almost all the male and female members of his family and relatives, on his journey to Koofa. Only Sughra, Husain's youngest daughter was left behind at Macca as she was extremely ill and considered to be incapable of accompaniment. Husain cast a final melancholy glance at Kaaba, bidding it farewell and started off. After several days continued journey, he came upon that barren deserted tract which is called Karbala. On his way to it he was enough helpless as not to get the requisite information concerning the tragic death of Muslim. When Koofa was very near the news suddenly broke upon his ears. Upon this Husain intended to return; but another son of Muslim who had not accompanied his father but who had

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come along with Husein, insisted upon revenging his father's death. Husain had to comply with his request and therefore advanced.

He had hardly gone any further, when he met Hurr at the head of a reconnoitering force. Although Hurr was in the service of Yazid, he loved Husain and his relative very much. He therefore, explained the situation with details to Husain, and requested him to return. Husain too understood it to be expedient and most suitable to the occasion to return. But his return was immediately impeded by the opportune arrival of Oomar, the son of Sa-ad. However Husain reached that region where his and his family's slaughter was fated to occur. The melancholy prevailing threat caused the Imam Husain to ask what the place was called. The people informed him that it was called Karbala. At this information the Imam decided to camp there, whereat Hurr, the son of Riyahi, whose mention I have already made too pitched down his tents in submission to the orders sent by Ibne Ziyad. Soon after Oomar Sa-ad also reached there

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with an over whelming force under his command, and stationed himself between the Imam and the Euphretes, so that the Imam and his relatives could not get water to drink, which was done in accordance with a similar order received by him from Ibne Ziyad. This preventive order for water to Husain which initiated a rule of terror to prove that "might is everything" existed for three long dry days until the sacred head of Husain fell down to the ground. Syed Ameer Ali describes this scene in his own words. He says (1) "No event in history surpasses in pathos the scenes enacted on this spot,.....For days their tents were surrounded; and as the cowardly hounds dared not come within the reach of the sword of Ali's son they cut the victims off from the waters of the Tigris. The sufferings of the poor band of martyrs were terrible."

When the Imam arrived at the desolate field  
 HUSAIN'S of Karbala, Ibne Ziyad wrote a letter  
 PLEDGE. to him, which he demanded the  
 Husain's pledge for Yazid. But the Imam having

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(1) The Spirit of Islam page 301 & 302.

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read it threw it off, as he could not pledge his allegiance to Yazid, and asked the courtier to convey to Ibne Ziyad that he had no reply to it. No sooner did this reply of the Imam reached Ibne Ziyad than he grew more fiery and exasperated. However as it has been mentioned, Ibne Ziyad sent Oomar-bin-Saad for the forthcoming battle with Husain. Oomar, the son of Saad had as variably related, at least four or five thousand soldiers with him, among whom were included generally those people who had written letters of invitation to Husain.

When Yazid's force came up for contention, the Imam first set up on explanatory discussion with them just to make them realised that the fault did not lie with him. And this produced the desired effect, for there ensued a pin-drop silence amongst the Yazid's men. But unfortunate as they were, not one of them did for once think to come to the Imam's side and win over the Divine pleasure for himself in this world and the world after.

It should be noted in this connection that the

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explanatory speech of Husain was not due to his feeling humiliation; rather it was due to shear them of every possible plea that they might put forth before God on the Judgement day.

After this when thirst was no longer bearable for children and other members of Husain's band, the Imam wrote a letter to Oomar-bin-Saad requesting him to accept one of the three things as under:-

- 1 That he should be allowed to go back to Hedjaz, or
- 2 That he should be sent to Yazid. or
- 3 That he should be allowed to go to  
\*Turkistan so that he should be killed  
in "jahaad" against those non-Muslims  
who ever offended the Muslims on the  
Persian frontier.

"In a conference with the chief of the enemy he proposed," says ‡Gibbon, "the option of three honourable conditions: that he should be allowed to return to Medina, or should be stationed in a frontier garrison against the Turks, or safely

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\* There is yet another report which states that the Imam asked the opposite party to allow him to go to India.

‡Decline and Fall of the Roman Empire Vol. V.

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conducted to the presence of Yazid." Then he goes on further to say: "But the commands of the Caliph, or his lieutenant, were stern and absolute; and Husain was informed that he must either submit as a captive and a criminal to the command of the faithful, or expect the consequences of his rebellion. "Do you think," replied he, "to terrify me with death?"

Ibne Ziyad at first showed inclination to send the Imam to Yazid but Shimr Ziljaushan persuaded him not to carry out his intention until Husain pledged his obedience to Yazid at his hand. So Ibne Ziyad ordered Oomar-bin-Saad in return that if Husain agreed to pledge it was better, but if not he should slay him at once. When the Imam was informed of it he refused to have an interview with Ibne Ziyad.

Although Oomar-bin-Saad has sent Ibne Ziyad's letter to the Imam, yet he remained thinking as to what he should do, and ignored the order of his superior to commence battle immediately. Shimr, who was then present there, noticing his deliberate

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negligence threatened therefore to kill him if he was not prepared to fight with the Imam. But at this insolent meddling of Shimr some thirty "Kofite" lost their mental control, and being utterly aggravated made a demand for a reasonable reply, regarding his villainy in not granting one of the three requests the Imam made to him. In default of a satisfactory reply the thirty men at once removed to Husain's side and fought for him with the result that all of them one after another fell in the battle-field.

At last one day, when the Yazid's soldiers arrayed themselves, the Imam too stood up in a well fallen-in-line of his but few faithfuls against  
 ANOTHER ATTEMPT his foes. Oomar-bin-Saad came  
 FOR PEACE. out of the line and greeted  
 the Imam with the Islamic salute telling thereafter that although he was the only deserving being for the Caliphate, but God didn't prefer to get its mission executed by him that whatever success his father, Ali could attain, he could hardly do and even his father couldn't obtain anything out of the battles and wars he waged, although he had



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a much better army at his back to support, and it was out of this that throughout of his life he suffered from discomfort and displeasure and at last gave up his life at the hands of his foes, that his brother Hasan acted more wisely by renouncing the Caliphate, and passed his life with all the happiness possible. At the end Oomar-bin-Saad requested the Imam that he should also walk in the wake of his brother by getting himself out of this sticking affair having made a pledge at the hands of Yazid. The Imam at this repeated the above three conditional requests which Oomar-bin-Saad wrote to Ibne Ziyad for various times a new but definitely with no good result.

At last when there was left not a spark of hope from the side of Ibne Ziyad, the Imam commenced to prepare for the inevitable defensive battle. The Imam requested for a day's respite, which was promptly granted. The night was passed in preparation and selection of suitable weapons and later in morning prayers. And when it was morning, the battle drum was beaten.

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The Imam got up from his seat, his eyes glistened with tears. He besought others to leave him and go away, as his foes were not thirsty of their blood. But all of his companions shouted at once that they were never willing to go away with their lives safe leaving the Imam at the total mercy of his foes.

It was Friday, the 10th of Moharram (the first  
THE COMMENCEMENT OF THE MOST TRAGIC BATTLE IN HISTORY. Moslem Lunar month) that the Imam along with his faithful small band came out cap-a-pie into the battlefield against his foes, where firstly on the back of his camel he delivered a sermon in Arabic to the party in front, and then conjured them in the name of God and His beloved Prophet of Arabia not to commit such a horrible deed. The men in front stood dumfounded and made no reply. The Imam receiving no words from the lips of his foes thanked God on the account that whatever he could possible do to prevent them from the commission of their intended tyranny he tried his level best and that thence-after nothing lay on his shoulder for his life critics in the future

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to find fault with his attitude which he so generously offered to his foes.

He rode then on a horse, arranged his loving companions' line and a few steps ahead of them waited for the commencement of the battle from his foe's side.

A man, named Abdullah, upon this came up at a gallop on his horse, and looking fire kindled around the tent of the Imam for safety said: "Husain" it be announced to you that you have chosen fire for yourself even in this world from now". The thirsty Imam prayed to Allah at it for an immediate punishment for the wretch with the result that his horse, to an utter surprise of all, jumped into the fiery trench, where the rider and the ridden both were instantly burnt to ashes.

Immediately after this event Oomar-bin-Saad picked up his arrow and calling others to be his witness discharged the first arrow towards the Imam. When Oomar-bin-Saad gave a start to the

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battle, two more persons from his side came out and desired somebody from the Imam's side to fight. Hyder-bin-Muthar and Yazid-bin-Al-Husain went forth for the contest and slew them in a moment. A state of guerilla warfare continued for some time with single person or in pairs from either side until fifty faithfuls of the Imam went to the isles of the Bless sending hundred of beastly foes to regions of eternal fire. The Imam looking their corps cried out bitterly and made an appeal to the clusters of beastly forms in front if there was some sensitive soul to feel sympathy for the Prophet's progeny and descendants in the worst moment of their life. Hur-bin-Yazid-Reyahi, whose mention I have made above, sensed this appeal like 'bolt' from heavens on his ears, pierced through his brains right to his hearts. He found that some thing from inside compelled him beyond contral to desert himself from the Yazid's force and join the side of the Imam. Hur, therefore, separated himself along with his companions and made a surprise attack on the Imam's enemies, most of the enemies were killed at his hand with the result that he succumbed to his wounds at last.

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At length from the whole band of the faithful the kiths were utterly routed, while the kin only were left as remainder. Out of this reduced band of relations, Ali Akbar, Husain's son, was the first and foremost to ask permission for going to the field. With strenuous efforts for control over his hearts and brains, the Imam managed to recover his self-control and gave permission to his endeared son to fight, whose face miraculously resembled the Prophet's. To say in brief the likeness of the Prophet was pierced through with arrows and spears and minced to smallest pieces with an over-whelming attack of swords from all round. Ali Akbar was only eighteen and pen refuses to write and words fail to describe the deathly agony of Fate which the Imam bore at the sight of his beloved, butchered son. Here comes the biggest precedence of endurance and extreme patience which never hitherto occurred in all the ages of the world. Had there been some one else his chest would have been burst open, and his eyes bled, but it was the person of the Imam that showed the mightiest power of endurance the human world has ever known.

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The slaughter of Ali Akbar followed by those of Qasim Abdullah, the son of Muslim, and Awn and Muhammad, the sons of lady Zainab. Abbas the standard bearer, was killed while making an attempt to bring water from the Euphrates for his beloved kith and kin, and there was left then only the person of Imam Zainul Abdeen, the eldest son of Imam Husain who could not assist his father as he was seriously confined to bed.

So the moment approached, when the Imam Husain had to offer his sacred blood to the thirsty Devil. That Husain, who was heart-beloved to the Prophet of Arabia was helpless plight that every inch of the earth below and every span of the sky above seemed to be bearing all the venomous nature against him.

In this brief history of the bloody affair we are not prepared to paint a parting scene in words and the departing Imam through the portals of the impending battle into the regions of eternity. I rather leave it to the sensitive imagination of

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my readers to picture the subtlety exercising agony that the hand of time exercised upon the helpless Husain and his relations. In a word to say Imam Husain too was killed at the merciless hands of his enemies, when he was thirsty for three days with practically no water to drink. Here the human tyranny, utterly exhausted itself, for, humanity in men was never gleaming. In fact they were all a pack of wolves with human appearance, who had either no hearts or with hearts of stone.

Before his slaughter the Imam brought his baby-son Ali Asgar and made a pathetic appeal to his foes for water, telling them that if he was faulty in their eyes, at least the babe was quite innocent; but alas! instead of granting some water they sent an arrow which finished the poor, innocent child on his lap.

\*Gibbon goes on to describe the position of Husain. He writes: "And, during the short respite of a night, he prepared with calm and solemn resignation to encounter his fate ..... Alone,







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weary, and wounded, he seated himself at the door of his tent. As he tasted a drop of water, he was pierced in the mouth with a dart; and his son and nephew, two beautiful youths, were killed in his arms. He lifted his hands to heaven they were full of blood and he uttered a funeral prayer for the living and the dead."

"In every single combat and close fight the valour of the Fatimides was invincible:" so says †Ameer Ali "But the enemy's archers picked them off from a safe distance. One by one the defenders fell, until at last there remained but the grand-son of the Prophet. Wounded and dying he dragged himself to the river side for a last drink; they turned him off with arrows from there. And as he re-entered his tent he took his infant Child in his arms; him they transfixed with a dart. The stricken father bowed his head to heaven. Able no more to stand against pitiless foes; alone weary, he seated himself at the door of the tent."

It is historically related that when the Imam was overwounded and when he felt assured that

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he would soon succumb to death, he ultimately let himself loose and fell down from the horse.

I again quote the words of Syed Ameer Ali. He writes: "Raising himself for one desperate charge, he threw himself among the Ommeyyads, who fell back on every side. But faint with loss of blood he soon sank to the ground, and then the murderous crew rushed upon the dying hero. They cut off his head, trampled on his body, and subjected it to every ignominy in the old spirit of \*Hind. They carried the martyr's head to the castle of Kufa, and the inhuman Obaidullah struck it on the mouth with a cane: "Alas!" exclaimed an aged Mussalman, "on these lips have I seen the lips of the Apostle of God" ..... It will now be easy to understand, if not to sympathise with, the frenzy of sorrow and indignation to which the adherents of Ali and his children give vent on the recurrence of the anniversary of

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\*The said Syed has not explained, I pity, the significance of 'Hind.' Most probably, I believe to compare the witch 'Hind, the mother of Moawya who chewed the liver of Hamza, the uncle of the Prophet and the first martyr in Islam. These devil-men of Yazid, here seemed to have renewed the occurrence in the 'old spirit of Hind.'

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Husain's martyrdom.

The wretch then hurried towards Husain's tents where a general loot was observed until even the hoods of women were not spared. Shimr would have killed Zainul-Abedeem too but for the intercession of Oomar-bin-Saad.

Later the women with Zainul-Abedeem were removed to Koofa with as much disgrace as possible, where Ibne Ziyad struck the sacred head of the Imam with his stick several times, ordering subsequently for a general display of it through the streets of Koofa. I rather describe this ghastly scene in the words of Washington Irving. He writes:—“\*Shimr despatched one of his troops to bear the head of Husain to the emir Obeidullah (Ibne Ziyad). He rode with all speed, but arrived at Coofa after the gate of the castle were closed. Taking the gory trophy to his own house until morning, he showed it with triumph to his wife, but she shrank from him with horror, as one guilty of greatest outrage to the family of the prophet, and from that time forward renounced all intercourse

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with him ”

Although fierce and merciless followers of Yazid had killed Husain in his sheer helplessness, but none of them could remain happy as the THE RESULT OF THE SLAYERS OF THE IMAM hostory tells. With the excep-  
tion of one or two all of them were killed with great disgrace and torture. Later on the escaped ones also perished. When Mukhtar-bin-Obeid occupied Koofa after his victory he made an official search for Oomar-bin-Saad, Ibne Ziyad, Shimir, Ziraad, Kholā and Zaid and slew them with unimaginable tyranny that a human being can command to act, as the revenge.

The wretch had tried to finish the lineage of Fatimah but Allah filled in the earth with her descendants today. To the contrary no one is present today rightly descending from the slayers of Husain. This reminds one the words of the Holy Quran when it says:— “And do not think Allah to be heedless of what the unjust do.” XIV: 42. The Holy Quran.

(Finish)

